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OF
INQUIRY ON MISSIONS,
AND
THE STATE OF RELIGION.

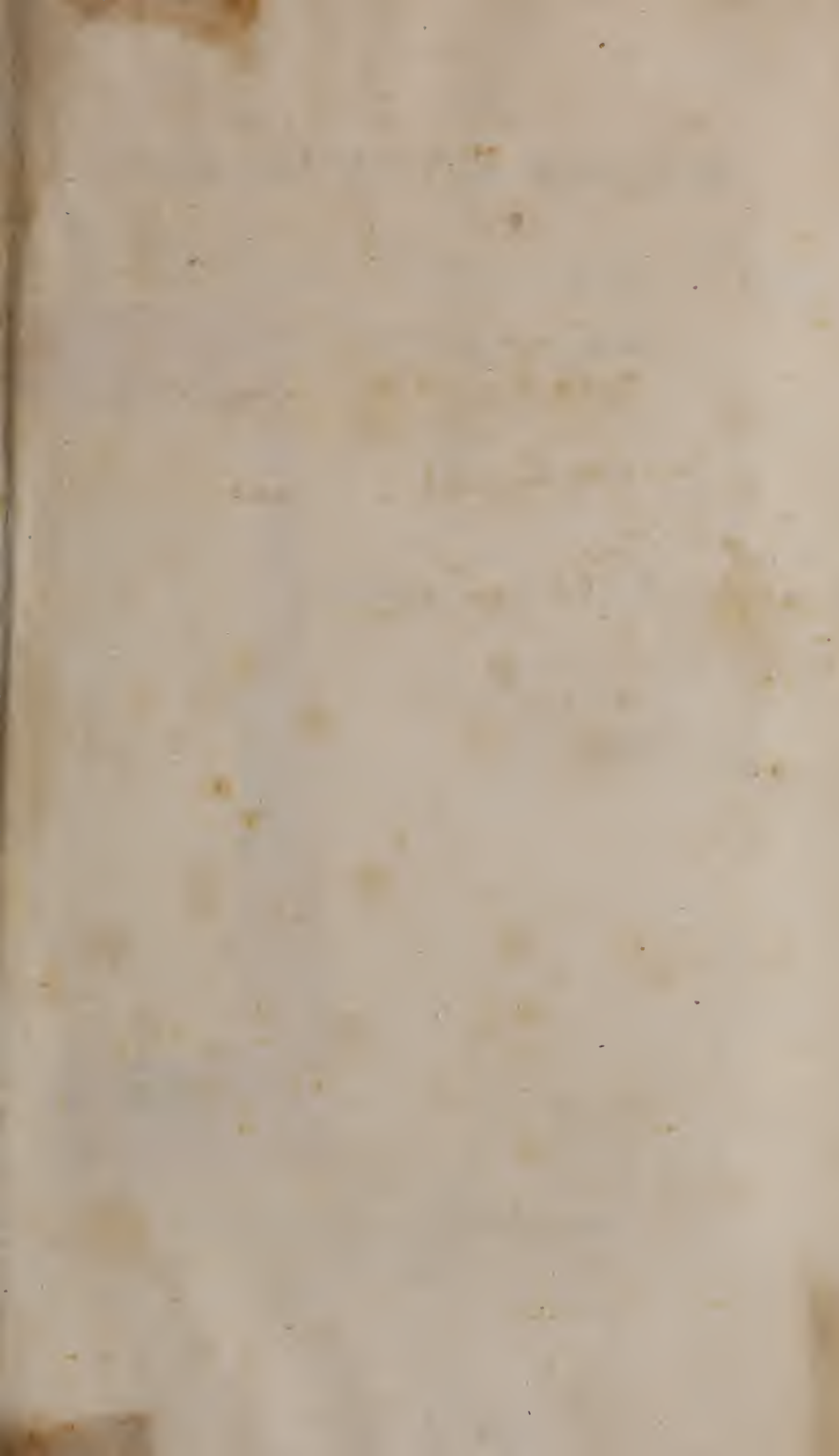
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REFLECTIONS ON THE CAUSE OF MISSIONS.

By a Layman.

FAMILIAR as our readers are with the missionary enterprize, they may not be unwilling to read the following article, in which are set forth the opinions of one to whom that holy enterprize is an object of intense interest.

The remarks are distributed under the following heads—viz. the *authority, intent and character* of the missionary cause; its *claims upon general good-will*; and the *manner in which it might be conducted*.

With regard to the authority on which these missions are based, few remarks need be made. The command of Christ addressed to the eleven, when he said “Go ye into all the world, and preach the gospel to every creature,” was most manifestly not intended to be restricted either to their single persons or lives—for the promise connected with the injunction was, “and lo, I am with you *always, even unto the end of the world.*” Missions are to be continued until the appearance of the mighty angel, standing upon the ocean and the land, and proclaiming that “time shall be no longer.” When the Saviour foretold the end of the world, his restrictive description was, “but first the gospel must be preached unto all nations.”

The parable of the good Samaritan contains the very essence of missionary principles—the application of the golden rule. That parable not only teaches us to love our neighbor and treat him as kindly as ourselves, but it also teaches us that every human being in want or suffering is our neighbor, be he Jew or Samaritan, Christian or heathen, countryman or foreigner.

If ever the advocate of missions is called on to show on what authority he reasons or acts, let him relate the vision of Peter at Joppa, as the apostle related it to the others in Jerusalem, who censured him for preaching to the Gentiles: and then, like Peter, let him put the question, “Who am I that I should withstand God?”

The real Christian, perceiving the divine authority of missions, could not, for a moment, doubt that benevolence and mercy were their characteristics. But as the character of this enterprize, as exhibited in its purpose, demonstrates the strength of its claims on universal good-will, we shall dwell at some length upon its delineation.

The purpose of missions is the diffusion of the gospel; and there is no form of temporal and earthly, or of eternal and spiritual good, which the spread of Christianity does not produce. So obvious is this truth, that no reflecting person can fail to perceive it: so strong is its appeal to philanthropy, that no one, except he be utterly selfish, can avoid wishing to advance the missionary cause.

Individually, the knowledge of Christianity elevates, improves, and makes happier, every one who possesses it. It widens and exalts his range of thoughts; subjects to the control of reason those malignant passions and animal appetites, whose indulgence causes most of the miseries of human nature; produces a calm and quiet spirit of more than merely negative pleasure; and gives him a consciousness of the true dignity of his nature.

Socially, it assimilates and binds together the human family; creates community of thought, feeling and interest; removes all cause of discord; places the sexes in their proper relations to each other; heightens natural affection; and prepares the way for obedience to wise and just laws.

Politically, it opens to all men a knowledge of their own rights, and creates in them a respect for the rights of others; chains down those turbulent and rebellious spirits, which are the terror of governments of law; curbs the exercise of arbitrary power; effects, by peaceful revolution in public sentiment, gradual and bloodless revolutions in the form of government,—depressing from usurped and unjust elevation the few, and raising into proper dignity and power the many; and, by raising the standard of individual industry, temperance and intelligence,—by producing peaceable lives, and submission to salutary government, opens all the fountains of natural wealth, prosperity and enjoyment: in short, this knowledge operates on nations, precisely as on individuals, and communities,—making each one and all, wiser, better, and happier.

We said that no reflecting person, *except utterly selfish*, could help wishing to promote the spread of the gospel. It may be safely said that no reflecting and intelligent person, *although utterly selfish*, can wish to prevent the diffusion of Christianity. For it is demonstrable, and has already been shown, by able writers, that just so far as the principles of the gospel are known and adopted, just so far are promoted the best interests of every member of the human family.*

The Gospel makes men more industrious, more temperate, more honest, and more intelligent,—and of course, better and safer customers in traffic: by making individuals richer, it increases national property, and thus multiplies the means of commerce; it creates

* This beautiful fact is strongly set forth in some of Dr. Wayland's Discourses.

the wants of civilized society, and so opens new and wider markets; and in every other conceivable form it contributes to the worldly advantage of all. The opposers of missions, therefore, sin against their own interests.

The blessings which the Gospel confers are not, however, limited to this life, and its fleeting concerns. Eternity, with all its infinite weight of importance, gives dignity and interest to the missionary cause.

It is in a *religious view* of this subject, that the greatest errors of opinion and action arise. The true intent and the actual effect of preaching the Gospel in heathen lands, are often mistaken and misunderstood. There are here two common and very opposite errors.

One class of men who enter zealously into the missionary enterprise, seem to think that all the heathen are condemned to eternal misery, for no other cause than that they have never heard of the way of salvation. These men *act* rightly; but there is an error, or at least a want of proper discrimination, in their belief.

This appears from the Gospel itself. For our Lord declares, (Luke xii. 48) "unto whomsoever much is given, of him shall much be required." And St. Paul, in like manner, affirms, (Rom. ii. 12) that "as many as have sinned without law, shall also perish without law;" i. e. as we understand him, that their future sentence will be regulated by the degree of light they have enjoyed. Those on whom the gospel light has shone, and none others then, will have their conduct examined by that light. "For when the Gentiles," he adds "who have not the law; do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written on their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." It may be admitted, then, that *that* heathen (if such an one can be found,) who has followed the dictates of conscience along the path of his life, unilluminated by revelation, and who has sincerely repented of every violation of known duty, although he can never enjoy on earth the consolations of Christ, may in another world receive the benefits of his mediation.* His heart might be prepared to welcome the truth; but he *knows* not that "Christ died for the ungodly." Mere ignorance of that mediation is no moral fault. The condemnation of the heathen rests on other and anterior grounds.

This error of opinion, so far as it affects those who entertain it; is not perhaps to be strongly censured; especially if it stimulates them to efforts in the spread of the Gospel. But its influence on others is evil; for there are thousands whose minds revolt from this opinion, but whose feelings are too ardent to let them reflect long enough on the subject to separate truth from error; and who therefore cast aside both the deserving object and its mistaken defenders, both missions and their injudicious supporters.

* Though the correctness of this conclusion (assuming the supposition here stated to be a fact,) would be undeniable, yet as there exists no possibility of verifying the supposition, in this world, it cannot affect our duty. See Acts iv. 12. [*Ed. Mag.*]

The other prevalent error is much more to be regretted, because it paralyzes all missionary exertion. "If the heathen, who walks by the light of his conscience, may obtain salvation," say those who are blinded by this second error, "why waste time, and labor, and money, and life, for the sake of sending him the Gospel? The light he now has is enough; why send him more?"

For a reply to their question, we would take these questioners themselves to the death-bed of that conscientious heathen, and point out to them the agony, the remorse, the gloomy horrors of his dying hour. They should perceive his conscience, with the keen vision of the final scene, surveying the past, and recollecting all its slighted warnings, and broken precepts, as witnesses against him;—beholding before him dim visions of coming retribution, but no way of escape from impending wrath. While they were beholding this dreadful picture, we would whisper in the ear of the dying penitent the story of Jesus;—and the smile of his outbursting joy, his exultation over the terrors of death and hell, his songs of praise, should declare the blessedness of missions, even to him.

Those who ask the question, moreover, forget the manner in which repentance, or the controlling power of conscience, is produced, and of course the manner in which the Gospel would become a blessing to the heathen. Repentance and contrition (so far as means are concerned) are the result of knowledge, and of the motives which that knowledge supplies. The Gospel contains infinite motives. Proclaiming the relation which exists between God and man; exhibiting man's rebellion, ingratitude, and opposition to his maker, preserver and benefactor,—and showing the untiring benevolence of Deity, his long-suffering forbearance, love and pity towards his fallen creatures, especially as manifested in the Cross of Christ,—it accumulates such a host of appeals to the head and heart of man, as the light of nature could never shed, and draws him to repentance by a force that will overcome thousands, who, without them, would have died in their sins. In the emphatic language of scripture, the Gospel "brings life and immortality to light," and that light becomes a beacon which guides at once the inquiring sinner into the path of duty, and the dying penitent into the heaven of everlasting bliss.

We would send missions, therefore, not because men are condemned and perish simply for want of a *knowledge* of what has been done and suffered by Christ,—but because millions will be saved by that knowledge, who would otherwise perish in their sins.

This doctrine is not only scriptural, but manifestly rational and philosophical. There is but one reply to it, the fallacy of which our readers will all perceive. The reply is, that if an increased amount of knowledge would furnish motives powerful enough to produce repentance, it is wrong to condemn men for the want of repentance, since that want arose from the lack of knowledge which was to them inaccessible.

Now we can all see that if men are warned, though feebly, from a certain course by their reason and conscience, and yet enter upon

it, they are still answerable for this disobedience; although it may be true, that, had reason and conscience been strengthened by Revelation, they might have interposed motives which would have proved a barrier to transgression. Analogous to this, in common life, he who carelessly ventures on a path, which he knows to lead a little astray from his direct course, is justly deemed foolish, although he would have kept straight forward, had he known that his deviation was to become wide and fatal. The heathen then must be condemned for refusing to be guided by the light they have, although if they had more light, they might follow it. God distributes light and darkness according to his own good pleasure, both in the natural and moral world; and we cannot censure him any more for leaving the heathen in spiritual gloom, than for wrapping the inhabitants of the polar circles in half-yearly twilight.

That this doctrine of responsibility is correct, may be clearly seen from a single example. Suppose a man slightly tempted to do evil, resists temptation and does right. His action is virtuous and praiseworthy, although he would probably have done wrong had the temptation been increased to a certain degree. If this be not true doctrine, then no man can be called a sinner, who has not sinned against all possible light and knowledge; and no man can be virtuous, who has not been triumphant over all possible temptations? This is to say, in other words, that no moral accountability can attach to *finite* creatures.

If this doctrine *be* true, as it certainly is, the Christian world is called on by the eloquent voices of perishing millions to send forth the knowledge of the way of salvation. Christians should not cease their efforts in behalf of foreign lands, while they themselves are distinguished and blessed with more abundant light,—nor until every human being stands upon the same footing with themselves. Every privilege which we enjoy above others, and refuse or neglect to extend to them, will be a millstone about our necks, in the day of judgment, dragging us down to the gulf of condemnation.

If the diffusion of Christianity thus appeals for aid, not merely to the pious, but also to the mere worldly philanthropist, and even to him who is utterly selfish; if it has claims which the Christian, the politician, the political economist, and even the wisely calculating follower of Mammon, can alike feel and appreciate,—why do not all unite in this good cause, and hasten on the glorious day when all nations shall be civilized, republican, prosperous, Christian? We believe that when Christian writers and reasoners, like Chalmers and Wayland, shall have laid the facts and the arguments of this case before the community, the community will awake to attention, conviction, appreciation, feeling, and action.

We sometimes hear, not merely individuals, but whole denominations of professed Christians, by way of censuring the cause of missions, reply in language like this,—“Why so anxious for foreigners, when so much remains to be done at home? Why send our men and our money abroad, when there is need of them in our midst?”

We reply, first, that the Geography of Jesus Christ and of the Gospel knows no such thing as *foreigners*;* all men are brethren and neighbors: we are in the family, not abroad, though we cross an ocean, and go where we will, we shall still be in the Lord's vineyard.

We reply, secondly, that here, in our midst, there is a great light; yonder, in the islands of the sea, and in distant lands, there is thick darkness;—and shall we let them remain wholly blind, and totally ignorant, because we cannot see and know all things? Then must we wait, and let them wait, forever!

We reply, thirdly, that by giving generously of our purse, and time, and talents, and labours, to those in foreign lands, we do not stint the flow of charity to those at home. Were this objection true, then might every society for benevolent purposes rise up in judgment and in censure, against every other, and condemn it, for causing a division and diminution of benevolence and generosity: then might every object of pity and relief rail at his suffering and pitied neighbor,—the sharer of a common benefit,—for diminishing his allowance of attention and kindness. The Sunday school might upbraid the pulpit, and the pulpit the press. The Bible Society would frown down the Tract Society;—the body would grudge the soul its teaching; and the soul refuse clothing and sustenance to the body. But the objection is absurd. He who contributes largely to foreign or distant objects of benevolence, is not the one whose hand is closed against the woes and wants of his neighbor;—and while the public can feel for those whose sufferings are far away and out of sight, its sensibility will be most readily roused for near, and present, and visible objects of commiseration.

One effect of missions has been scarcely noticed by their advocates, but seems to us worthy of much attention. The effect referred to, is the common result of definite and specific knowledge of any subject,—of facts calling with loud and thrilling eloquence, through the understanding, upon the heart, of all who hear them. By means of missions, the Christian world is daily learning more perfectly the wants and sufferings, the ignorance and deep degradation, of heathen lands; and in view of these facts is feeling more and more strongly the duty of relief. At our Monthly Concert of Prayer, therefore, and every where else, when we have opportunity, we ought to learn, and to communicate to others, facts relating to the heathen world. We may draw wisdom from an anecdote related of Felix Neff, the pastor of scattered churches amongst the high and snowy hills of the French Alpine frontier.† The ignorant people of that deserted region, had no knowledge of Geography,—and besides being ignorant, seemed to their pastor to be exceedingly indifferent to the cause of missions, in which he vainly endeavored to interest them. At last, and without reference to this subject, Neff established a school, became a teacher in it

* Adopting the noble maxim of a Roman Dramatist—" *Nil humani a me alieum!* "

† Life of Felix Neff, Pastor of the High Alps.

himself, and amongst other things taught them Geography. The effect of this new knowledge was perfectly unexpected and marvellous. When they learned the size and populousness of the earth, and beheld on the map, over how wide a portion of its surface is spread the darkness of idolatry, and of false religions,—and learned how many millions of fellow-creatures are in the road that “broadly leads to death,” their hearts melted into compassion and pious love, like the snow of their wild hills in the summer sunshine, and Neff never again complained of a lack of interest in the missionary cause on their part.

Having now briefly examined the authority of modern missions, their purpose and character, and their claims on general support, we will, with due humility, offer some suggestions on the manner in which they ought to be conducted.

1. In the first place, then, we would say that they ought not to be conducted in a narrow or exclusive spirit. Missions, or in other words, the great work of Christianizing mankind, is not the business of any one branch of the Christian church to the exclusion of others. It is the work and the cause of God, and of his Son Jesus Christ.

The Holy Spirit, surely will never be granted to a work of contention and strife,—will never be granted, except to the wise and humble Christian, and to the loving efforts of brethren united in a common cause, and doing all which they can do, in the use of those ordinary means, the full exercise of which God has ordained to precede the bestowment of extraordinary influences.*

So far as our judgment enables us to form an opinion, we feel sure that the missionary cause will never prevail in its full glory, until it is sustained by the full and united energies of all Christendom;—or, in other words, we ourselves must become vastly more Christian, in order that we may effectually and extensively Christianize the heathen.

2. We ought not to send out merely ministers of the gospel to our missionary stations,—but, taking advantage of the aid which Christianity receives from the arts and sciences of civilized life, we ought to send out school-teachers, artisans of all kinds, and all the various materials for the formation of civilized communities.

The effects of this will be manifold and excellent. In the first place, every mission might soon be made a self-sustaining colony,—possessing and exercising all the functions of a regular municipal establishment. In the second place, the natives would be impressed with high respect for superior knowledge and skill. Thus, for instance, a pious ship-builder, by the infinite superiority of his craft, would command respect, even for his religion as Dr. Price, by his professional skill, opened the way to Ava, for Mr. Judson, and as the mathematical learning of Martyn commanded the admiration of Persian Moolahs, and Soofies.

*Is not the fact, that the Spirit, with his regenerating influence, is granted so largely on all Protestant Missions, a delightful evidence that contention and strife have not generally been known in this noble field? [*Ed. Mag.*]

The great repugnance now felt by many, to going away from home, friends, civilized society, and the comforts of life, will be softened, when whole communities, instead of solitary individuals, shall go abroad to the good work of evangelizing mankind; and the minister himself would be able to labor more untiringly, if surrounded by assistants and comforters, than if he was alone, unsupported, and encircled by all the unmitigated horrors of heathenism.

3. Schools should be formed, in which native youth may be trained "in the nurture and admonition of the Lord;" and native converts prepared to become the successors of their foreign teachers, in spreading abroad the gospel. And, besides this, the children born in these Gospel colonies, would form new ties to bind the countries together. They would intermarry with the surrounding people, —with native converts; they would speak from infancy the native tongues; they would be educated in the fear of God, and thus every way be qualified to extend the Redeemer's kingdom.

4. So far as Christian principles will allow, and the real excellencies of civilization permit, missionaries should adopt the dress, manners, customs, &c. of the people amongst whom they dwell. We need not attempt to qualify and limit these suggestions. Every man of reflection will at once perceive how strongly they are to be understood.

5. One other suggestion, and we have done. Here in our midst, in the land of schools, colleges, and benevolent societies, the expense of students is comparatively small and unfelt. There are certain languages extensively spoken by heathen nations, amongst whom missionaries now labor, or will soon be laboring. To acquire these languages at the mission stations, or in the midst of those countries, is a matter of great difficulty, danger, and expense. Dissimilarity and insecurity of government, —in some instances, want of competent teachers, and opportunities of study, divided attention, —change of climate, food, and habits of life, —all conspire to render it both difficult and perilous for the missionary to fit himself for duty at his foreign post.

What is the remedy for these evils? It is so obvious, that we are astonished that it has not already been adopted, and carried into operation.

Let our Colleges and Theological Institutions be furnished with professorships of missionary languages. Let the Arabic, Persian, Sanscrit, Hindostanee, Burman, and Chinese, be taught here, to those who are preparing to go forth as the heralds of salvation; and, even if it be necessary at first to call home some few laborers from the field, the result will be a host of substitutes, and an increased array of missionary power.*

*The experiment here recommended, has, to some extent, been made already in England. And the recent visit of the Rev. Mr. Wade to this country for his health, accompanied by the Burman and Karen teachers, furnished an opportunity which our Board of Missions did not fail to improve. They were satisfied by the results of this experiment, that the elements of the languages of the heathen may be acquired at home, with half the usual time and expense necessary abroad, —to say nothing of the saving of health. [*Ed. Mag.*]

MISSIONARY HYMN.

They are gone, they are gone, o'er the dark heaving ocean,
 The servants of God to our bosoms endeared;
 But their names we will cherish with fondest emotion,
 And pray for the land where their Zayat is reared.

For a darkness more deep and more dreadful than brooded
 O'er Egypt, when judgment went forth with the rod,
 Still rests on the hearts of a people deluded,
 Mad, mad on their idols, estranged from their God !

Oh, when shall the dawn of divine revelation,
 On Burmah's idolatrous millions arise !
 And the dark shades disperse in the light of salvation,
 And a new world disclose to their wondering eyes !

How sad were our lot, were our country divested,
 Of all the rich blessings the truth has bestowed !
 Yet the volume of truth is in Burmah requested—
 The river of life through her bosom ne'er flowed !

Her populous empire ne'er drank of its waters,
 Nor bathed there the dark "golden foot" of her pride;
 They perish, they perish—her sons and her daughters—
 Where Ar-rah-wat-tee rolls his beautiful tide !

O Thou! who hast made of one blood all the nations,
 And given thy Son for the heathen to die;
 Who hast sent forth thy servants, appointed their stations,
 And poured forth thy Spirit oft times from on high;

On Ava look down! Let thy tenderest glances,
 Beam bright on the church which in weakness adores;
 Till the small one shall fill Burmah's broadest expanses,
 And thy praise rise in clouds from her plains and her shores!

HYMN FOR BAPTISM.

This is the way: in Jordan's wave
 The Lord of Glory lay;
 We hear his gracious voice command,
 And hasten to obey.

We come, Immanuel's steps to tread;
 With joy his cross to bear;—
 Yes, we would clasp it to each breast,
 Nor feel a *burden* there!

The liquid grave is at our feet;—
 The symbol verify!
 Lord, let our future course attest,
 That to our sins we die.

Help us in holiness and joy,
 Our onward path pursue;
 And, living to thy glory, prove
 That we *are* born anew.

TRADITIONS OF THE KARENS.

The following communications have been furnished for the Magazine, by one of Mr. Mason's correspondents in the vicinity. Comments from us might be unseasonable. We merely submit to our readers, the opinion of Mr. Mason, respecting the Karens, and the facts on which his opinion rests. Other sections of the Karen people, not connected with those of Tavoy, have similar traditions. Of these, Mr. Wade has obtained considerable knowledge; and, during his recent visit to this country, published in the New York Baptist Register, portions of what he had ascertained. He will, doubtless, continue his inquiries. Our readers will unite with us, we doubt not, in desiring additional information relative to this interesting people.

Tavoy, Jan. 4, 1834.

My dear brother,

I have read the Pali Grammar nearly through the second time, and have found it so entirely diverse from all grammars of occidental languages, that I delayed replying to your letter, intending to give you some account thereof. Pali is, however, so much of a secondary matter, and I find so much to do on "the missionary grindstone," more imperiously demanding my attention, that, hitherto, my purpose in this respect has been defeated. You are not, however, to suppose that I consider my labor in this department, a loss of time. By no means. The light it has given me on the construction of the Burman language, could not have been obtained by twenty years' study of the Burman alone. It may be safely said, that a philosophical knowledge of Burman, cannot be obtained without a knowledge of Pali. But it is easier to laugh at Pali, than to study it.

I have now, however, a subject before me, more interesting than Pali. Mr. Maingy, the Civil Commissioner of these provinces, (i. e. the governor) being about to return to England, wrote to me, from Maulmein, requesting such an account of the Karen traditions as I could furnish him. The result was, the letter, a copy of which I send you; and it will explain itself. The discovery of a fragment of the descendants of the Hebrews, under such pleasing circumstances of their conversion to Christianity, I consider an event of more than ordinary interest.

I was brought in from the jungle, on a litter, two weeks since. I am now, however, convalescent, and expect to start on a long and interesting journey among these sons of Abraham, as soon as possible. My life has been just saved, by medical skill and nursing; and whether I shall be able to endure the fatiguing journey before me, is known only to infinite wisdom. God, however, throws a sunbeam on the path of duty, and sets my heart at peace in relation to all future events.

"Yea, though I walk through the dark valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me."

Mrs. Mason unites with me in Christian regards to Mrs. R., yourself, and all inquiring friends.

Yours, &c.,

FRANCIS MASON.

The following is the communication to the Civil Commissioner, referred to in the preceding.

Head waters of the Tenasserim, Dec. 6, 1833.

My dear Sir,

I sit down in the midst of the Karen jungle to redeem my pledge, and give you some account of the traditions existing among the Tavoy Karens. These traditions are of two kinds,—the one in verse, and the other in prose; the latter, in the form of commands from a parent to his children.

As what I have been able to obtain are but fragments of the original poems and instructions, I shall, for the sake of perspicuity, throw them together under different heads; and these naturally resolve themselves into three classes: I. Traditions of Scripture Tracts. II. Traditions of Scripture Doctrine. III. Traditions concerning themselves as a nation.

I. TRADITIONS OF SCRIPTURE TRACTS.

God.

God is denominated the great Kū-tsa, or the great Lord; the great Pū, or great ancestor, from Pū a grandfather; and Yu-wah.

“O my children and grandchildren! the earth is the treading place of the feet of God, and heaven is the place where he sits. He sees all things, and we are manifest to Him.”

“Yū-wah is unchangeable eternal,
He was in the beginning of the world;
Yū-wah is endless eternal,
He existed in the beginning of the world:
Yū-wah is truly unchangeable and eternal;
He existed in ancient time at the beginning of the world.
The life of Yū-wah is endless,
A succession of worlds does not measure his existence,
Two successions of worlds does not measure his existence;
Yū-wah is perfect in every meritorious quality,
And dies not in succession on succession of worlds.”

In the following passage, God is represented as saying, after having created the world, that he will destroy it in three generations; but men reply that they are not able to endure this, and beg that they may have every variety of suffering that now exists, rather than that the world should be burned up; to which request, it is understood God acceded.

“I have created the great earth,
But in three generations I will burn it up;
I have made this great earth,
But in three generations I will set it in flames;
I have formed the great earth,
But in three generations I will destroy it with fire;
I have established the great earth,
But in three generations I will destroy it with flames;
O Lord, great God!
The world-destroying flame we cannot endure,
The world-destroying flame we are unable to bear;
Let us exist with affliction in all its various forms.”

Angels.

The Karens believe that there are beings in heaven, who have never sinned, and that they are employed in executing God's purposes.

“ The sons of heaven are holy,
They sit by the seat of God :
The sons of heaven are righteous,
They dwell together with God ;
They lean against the silver seat of God.
The beings whom God employs to execute his purposes,
Have, to the present time, the reclining place of God.”

Satan.

Satan is known by several names, among which, the most common are Kū-plaw, the *deceiver*; from his deceiving the first man and woman, Yaw-kaw, the *neck-trodden*; from the belief, that man will ultimately tread on his neck, or overcome him. The Karens believe that he was formerly a holy being in heaven; but that he disobeyed God, and was driven from heaven.

“ Satan in ancient times was righteous,
But he transgressed the command of God :
Satan in ancient time was holy,
But he departed from the law of God,
And God drove him away :
He deceived the daughter and Son of God.
God drove you away,
For you deceived the daughter and Son of God.”

The Karens say that if a person died in ancient time, he came to life again after a short time, indicated as in the following extract, by the plantain leaf becoming yellow. Satan, however, brought sin into the world, and man never rose again.

“ The dead rose again when the plantain was yellow,
But Satan produced sin ;
The dead rose to life when the plantain was yellow,
But Satan introduced sin.
You have committed adultery against God ;
Hence, in this state, you are corrupt,”

“ Children and grandchildren ! though you were to kill Satan, he would not die; but, when the time of our salvation comes, God will kill him. Because that time has not yet come, he still exists.”

Fall of Man.

“ O children and grandchildren ! in the beginning, God, to try man, whether he would or would not observe his commands, created the tree of death and the tree of life, saying, concerning the tree of death, “ Eat not of it.” He wished to see whether man believed. Not believing, he ate of the fruit of the tree of death, and the tree of life God hid. Because the tree of life has been hidden, men have died ever since that time.”

The Karens have no definite idea of what is meant by the tree of life coming by man, as mentioned in the following extract. It would seem, however, to refer to the promise, that the seed of the woman should bruise the serpent's head.

“Temptation, temptation, the fruit of temptation,
The fruit of temptation fell on the ground;
The fruit of temptation was bad,
It poisoned to death our mother;
The fruit of temptation, ‘Do thou eat it not.’
In the beginning it poisoned to death our father and mother;
The tree of death came by woman,
The tree of life by man.”

“Two persons, our father and mother,
Disobeyed the commands of God;
In ancient times, our mother and father
Transgressed the commands of God.
This transgressing the commands of God,
Descends to their children, who are evil-doers;
Unto breaking the commands of God,
Satan destroyed them;
They broke the commands of God,
Satan destroying them.”

The Karens believe that woman was originally made of one of man’s ribs, and have the popular idea among them, that a man has one rib less on one side than on the other.

“O children and grandchildren! woman at first was a rib of man; therefore woman ought to obey man in all things.

Dispersion at Babel.

“Men were all brethren;
They had all the language of God;
But they disbelieved the language of God,
And became enemies to each other.
Because they disbelieved God,
Their language divided.
God gave them commands,
But they did not believe him; and divisions ensued.”

Destruction of the World.

The Karens believe, that the world will be destroyed by fire; and several brief allusions to this belief occur in their poetry, of which the following is a specimen:—

“The waters will rise, and the world-destroying flames will burst forth,
And must not men then watch?”

II. TRADITIONS OF SCRIPTURE DOCTRINES.

Love to God.

“O children and grandchildren! love God, and never so much as mention his name; for, by speaking his name, he goes farther and farther from us.”

Prayer.

“O children and grandchildren! pray to God constantly by day and by night.”

Repentance and Prayer.

“O children and grandchildren! if we repent of our sins, and cease to do evil, restraining our passions, and pray to God, he will have mercy upon us again. If God does not have mercy on us, there is no other one that can. He who saves us, is the only one God.”

Against Idolatry.

“O children and grandchildren! do not worship idols or priests. If you worship them, you obtain no advantage thereby, while you increase your sins exceedingly.”

Honor to Parents.

“O children and grandchildren! respect and reverence your mother and father; for, when you were small, they did not suffer so much as a musquetoe to bite you. To sin against your parents, is a heinous crime.”

Love to others.

“O children and grandchildren! love each other, and be merciful to each other as brethren. Quarrel not; for you are all friends and relatives, descended from the same race. Let there be no envyings or divisions among you; for you are of one stream and one country; therefore, let all enmity be done away from among you.”

“O children and grandchildren! live in peace with each other. God from heaven observes us, and we are manifest to him. If we do not love each other, God will not love us; but, if we love one another, God will look down upon us with joy.”

Against Murder.

“O children and grandchildren! do not take the life of man. If you kill, you must bear your sin. In the next world, you will be killed in return.”

Against Robbery.

“O children and grandchildren! do not forcibly take the property of another. Observe, my children, that robbers quickly become slaves. Should you even be a slave, good remains; but there is no calling on God in hell.”

Against Theft.

“O children and grandchildren! do not steal the goods of another; for the owner worked for them until he sweat. Thieves will have to repay.”

Against Adultery and Fornication.

“O children and grandchildren! do not commit adultery or fornication with the child or wife of another, female or male: for the righteous one looks down from above, and these things are exposed to him. Those that do thus, will go to hell.”

Against Polygamy.

“O children and grandchildren! if you have one wife, lust not after another female or male; for God, at the beginning, created only two.”

Against Lying and Deception.

“O children and grandchildren! do not speak falsehood. What you do not know, do not speak. Liars shall have their tongues cut out.”

“O children and grandchildren! do not use deceitful language, but speak the words of truth only. The righteous one in heaven knows every thing that is said.”

Against Swearing.

“O children and grandchildren! do not curse, or use imprecations, and do not swear. If you curse, or use imprecations, they will return on yourselves.”

On giving Alms.

“O children and grandchildren! give food and drink to the poor; and, by so doing, you will obtain mercy yourselves.”

Doing good to all Men.

“O children and grandchildren! according to your ability, relieve the distresses of all men. If you do good to others, you will not go unrewarded; for others will make like returns to you.”

Against Idleness.

“O children and grandchildren! while in this state here on earth, labor diligently, that you may not become slaves; and, when persons visit you, have food and drink to give them.”

Against Covetousness.

“O children and grandchildren! do not covet the things of others, nor desire to accumulate property; but work according to your ability, and covet not.”

Against Intemperance.

“O children and grandchildren! do not be guilty of excess in eating and drinking. Be not intemperate, but take that which is proper only.”

Obedience to Kings.

“O children and grandchildren! obey the orders of kings; for kings, in former times, obeyed the commands of God. If we do not obey them, they will kill us.”

Against Earthly-mindedness.

“O children and grandchildren! do not covet the good things of this world; for when you die, you cannot carry away the things that are on earth.”

“O children and grandchildren! do not desire to be great men, and possess authority. Great men sin exceedingly, and when they die, go to hell.”

Against Anger.

“O children and grandchildren! never get angry. If we are angry with others, God is angry with us. The righteous One looks down from heaven upon us. The person who looks on the great and small, the vile and the wicked, children and youth, without anger, and gives them food and drink, he shall be established unchangeably.”

On Forbearance and Humility.

“O children and grandchildren! though a person persecute you with deceit, anger and revenge, though he strike you, thump you, beat you, do not return him evil. If you return evil, you derive no advantage thereby. Then with the heart forbear, and speak to him respectful words; by doing thus, you will not go unrewarded.”

“The man, who, without anger endures all with humility, shall be established unchangeably, for by doing thus the advantages of meritorious qualities are his.”

On Love to Enemies.

“O children and grandchildren! if a person injures you, let him do what he wishes, and bear all the sufferings he brings upon you with humility. If an enemy persecute you, love him with the heart. On account of our having sinned against God from the beginning, we ought to suffer.

How to act when one cheek is struck.

“O children and grandchildren! if a person strike you on the face, he does not strike you on the face; he only strikes on the floor. Therefore, if a person strike you on one cheek, give him the other to strike.”

Rewards and Punishments.

“The righteous persons, the righteous,
Arrive at heaven;
Good persons, the good,
Go to heaven:
Above all that, that is happiness here
Far greater happiness remains.”

“Unrighteous persons, the unrighteous,
At death go to hell;
Lascivious persons, the lascivious,

The king of death takes note of them ;
Wicked persons, the wicked,
Go to hell."

III. TRADITIONS CONCERNING THEMSELVES AS A NATION.

A Nation of Wanderers.

No proof need be brought that the Jews were the chosen people of God, but were cursed for their disobedience, and that hereafter God will again show them favor as at the beginning; and this is exactly the belief of the Karens concerning themselves.

"O children and grandchildren ! formerly God loved the Karen nation above all others, but they transgressed his commands, and in consequence of their transgressions we suffer as at present. Because God cursed us, we are in our present afflicted state, and have no books. But God will again have mercy on us, and again he will love us above others. God will yet save us again ; it is on account of our listening to the language of Satan, that we thus suffer."

"The Karens were created by God,
And God gave them commands ;
The Karens were cursed by God,
And they have no happiness to the present time ;
When God went away he gave commands,
But not an individual obeyed them."

Tskay, mentioned in the following fragment, was one of the virtuous ancients, but nothing further than his name is known.

"In ancient times men ate from the branch of heaven;
They ate in ancient times, plucking from the branch of heaven ;
They ate of the branch of heaven, they ate of the branch of heaven:
Now we have no great men;
The great men of ancient times, were great men indeed ;
The great men of ancient times were great men truly ;
The children must eat, but they cannot eat like Tskay.
The men of ancient times had perverse ears,
And thereby we have to suffer ;
The men of ancient times had ears of barbarians,
And we have suffering thereby."

In the first and third lines of the following couplets, the degraded state of the Karens is intended to be represented, and in the second and fourth, the salvation which God will procure for them.

"The worm eats the branch of the Pyen tree,
The great Sun descending will buy (us) ;
The worm lives in the branch of the Pyen tree,
The great Sun descending will entreat (us)."

Jehovah.

There can scarcely be a rational doubt that the Yu-wah of the Karens is the Jehovah of the Hebrews.

It is conceded that the true pronunciation of the name of Jehovah in Hebrew is unknown; but that it varied widely from the manner in which it is read at present, is manifest from the manner in which the name is represented by Greek writers, who wrote the word *ΙΑΙΩ*. With the present Masoretic pointing, the word is read Ye-ho-wah, and dropping the middle syllable, as Bishops Hare and Lowth both do, we have Yu-wah at once.

If the identity of the names needs further confirmation, we have it in the corresponding custom of the Jews and the Karens, in not pronouncing the name. It is well known that the Jews had a superstitious notion that it was sinful to pronounce the proper name of Jehovah, which corresponds precisely with Karen ideas in relation to calling God Yu-wah.

“O my children and grandchildren ! call not God Yu-wah ; by calling him Yu-wah he will never return to us.”

“ God created us in ancient time,
And has a perfect knowledge of all things ;
Call him not Yu-wah, but call him great ancestor:
When persons call his name, he hears.”

No King.

It is said of the dispersed Israelites, in Hosea, chap. 10. v. 3d. “they shall say, We have no king, because we feared not the Lord.” And strikingly in accordance with this prophecy, the Karens say, “O children and grandchildren ! because the Karens transgressed the commands of God, they have no king.”

They are Expecting to be restored to a Glerious City, in correspondence with the belief of the Jews.

“O children and grandchildren ! the Karen will yet dwell in the city with the golden palace. If we do well, the existence of other kings is at an end. The Karen king will yet appear, and when he arrives there will be happiness.”

“ Good persons, the good,
Shall go to the silver town, the silver city ;
Righteous persons, the righteous,
Shall go to the new town the new city ;
Persons that believe their father and mother
Shall enjoy the golden palace.”

The Karens believe that when they obtain a king, he will be the sole monarch of the world, and that every one will be happy. Rich and poor will not exist, much in accordance with the scriptural representation of the return of the Jews.

“ When the Karen king arrives,
There will be only one monarch ;
When the Karen king comes,
Then will be neither rich nor poor ;
When the Karen king shall arrive,
Then will be neither rich man nor poor ;
When the Karen king shall come,
Rich and poor will not exist.”

They believe when the Karen king comes, the beasts will be at peace, and cease to bite and devour one another, in accordance with the scripture view of the Millennium.

“ When the Karen king arrives,
Every thing will be happy ;
When the Karen king arrives,
The beasts, will be happy ;
When Karens have a king,
Lions and leopards will lose their savageness.”

The Hto-thu is a tyrannical bird ; but the Hto-klu, on the contrary, is a bird tha manifests attachment to his adherents, and the

Karens mean to say in the fragment below, that other kings do not love their subjects, but that the Karen king will love his subjects.

“The king of the H'to-thus does not love his subjects,
Every king of the H'to-thus does not love his subjects ;
The Hto-klu has great love for his adherents,
The voice of the Hto-klu is melodious.”

According to the present tradition, the Karens, when they dwelt on the Salwen river, murdered a stranger by cutting off his head. This individual, they have singularly enough, in a modern song, associated with their Saviour, who is to bring them to their promised land; and still more singularly, if they be Jews, it is remarkably applicable to them, and our Lord who was put to death.

“Kay-kay-na was a persecuted sufferer;
When the sufferer arrives, he will reveal the head city ;
They persecuted the sufferer exceedingly,
But when the sufferer arrives, the excellent city will be revealed.”

“The sufferer of ancient times, wicked men persecuted,
But now the sufferer is possessed of glorious power;
The sufferer of ancient times, bad men persecuted,
But now the sufferer is possessed of great power.
Persecute not a sufferer,
For the feet of a sufferer are near;
Call not a sufferer by that name,
For the feet of a sufferer are near;
When the sufferer comes, the land will be happy as the murmur of the breeze.”

“When the sufferer comes
All men will be happy ;
When the sufferer comes with happiness to the country,
It will be happiness like that of Monarchs.”

Freedom from Idolatry.

The identity of the Karens with the Jews, is seen in their adherence to the worship of Jehovah, subject to persecution in the midst of idolatrous nations.

In the following fragment, striking the ornament worn in the lobes of the ear, is a figurative mode of expressing the persecutions to which the disciples of Yu-wah were subjected.

“Yu-wah created the earth ;
Can you become the disciples of Yu-wah ?
Yu-wah created and established the earth ;
Will you become the disciples of Yu wah ?
The ungodly live apart,
They live apart regardless of religion.
Why do they strike Yu-wah's left ear drop,
And say Yu-wah is dead ?
Why do you strike Yu-wah's left ear ornament,
And say Yu-wah does not know ?
Yu-wah will return with the Sesamy blossom ;
Prepare for Yu-wah a seat.”

The following is a fragment obtained from a Siamese Karen.

“At the appointed season, our fathers' Yu-wah will return ;
Though the flowers fade, they bloom again ;
At the appointed year our fathers' Yu-wah will return,
Though the flowers wither, they blossom again ;
That Yu-wah may bring the mountain height,

Let us pray both small and great.
 That Yu-wah may establish the mountain height,
 O matrons let us pray.
 That Yu-wah may prepare the mountains summit,
 Friends and relations, let us pray.
 A great mountain is placed in the crossing ;
 Can you go and worship Yu-wah ?
 A great mountain is placed in the ford ;
 Are you able to go and worship Yu-wah ?
 You call yourselves the sons of Yu-wah ;
 How often have you prayed to Yu-wah ?
 You call yourselves the children of Yu-wah ;
 How many times have you prayed to Yu-wah ? ”

From the foregoing, I am constrained to believe the Karens to be descendants of the Hebrews. Look at them, sir; is not the Jew written in their countenance?

Though some conform to the manners of the people around them, and pluck out their beards, many, like the Jews, suffer it to grow; and the old man says to his children,—

“ O children and grandchildren ! a man without a beard is of a race of women, but a man with a beard belongs to the race of ancient kings.”

Then again, sir, look at their dress. Jahn says of the dress worn by the Hebrews, “ The tunic which at first only covered the body, was afterwards extended round the neck, and was supplied with short sleeves. At first it set close to the body, but was afterwards made loose and flowing.”* This is precisely the garment of the Karen men at present, but bears no resemblance to the dress of the nations around them. “ The upper garment,” continues Jahn, “ was a piece of cloth of different sizes, five or six cubits long, and five or six feet broad, and was wrapped round the body. When the weather was serene, it was more conveniently worn over the shoulders than by being wrapped round the body. Frequently this garment was hung over the left shoulder, where it accordingly hung lengthwise, partly over the back, and partly over the breast, and was fastened by the two corners under the right cheek. While it answered the purpose of a cloak, it was so large, that burdens if necessary might be carried in it. The poor wrapped themselves wholly in this garment at night.”† This is a literal description of the upper garment worn by the Karens, of the uses to which it is applied, and of the manner in which it is worn, except that it is not fastened under the right cheek.

“ As far back as the time of Moses, we find that clothes were embroidered, sometimes with colored thread of cotton and linen.”‡ In this way the tunic of the Karen men is embroidered in weaving, and of the Karen women with a needle.

Many other coincidences of a minor character are in my mind, but here is surely enough to challenge belief. Their poetry is decidedly Hebrew, as I am prepared to prove, and they have what they call the “ old mother’s book ” existing in their memories, which many suppose to be a *Thumbonggyu*, § which their fathers

* Biblical Archaeology, § 120.

† Biblical Archaeology, § 122.

‡ Jahn, § 119.

§ A spelling-book.

used; but I find, on minute inquiry, that it is the names of their ancestors, and doubt not but when it is all found it will be the genealogy of the Karens to their Israelitish fathers. Yes, sir, these people whom you have so often seen at your feet, are doubtless the lineal descendants of Abraham, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all God blessed forever." These are the "people terrible from their beginning hitherto; a nation meted out and trodden down," but to whom God says, "The sons of them that afflicted thee shall come bending unto thee; and all they that despised thee, shall bow themselves down at the soles of thy feet." These are the men whom the heathen around have shot down like beasts of the forest; but amid all, they sang,—

"At the appointed season our fathers' Jehovah will come;
Though the flowers fade they bloom again.
At the appointed year our fathers' Jehovah will return;
Though the flowers wither, they blossom again."

And their fathers' Jehovah has returned. The history of modern missions has no parallel with the success that has attended the annunciation of the gospel among the Karens. "Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? Shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."

You ask, Do they value their traditions? No, sir. The father no longer gathers his children around the forest fire at eventide, and teaches them the commands he received from his ancestors; no longer do they sing at the graves of their elders the songs their fathers sung. Nothing now remains of the poems, that could not be repeated in less than two or three days; nothing but a few disconnected gleanings, the last gleamings of days, just sufficient to recognize the fading landscape. The son no longer sings in hope,

"The bamboo will die, and the sesamé blossom;"

but despondingly,

"Belief in mother is finished,
Believe now a bamboo or tree;
Yet mother gave food to my infant lips,
Mother must be believed a *little*."

It can scarcely be necessary to add in answer to your inquiry, that the Karens have no written record of their traditions. The commands were given from father to son, and the traditional poetry was sung at the funerals of their old men; but both practices have, during the present generation, fallen into great disuse, and nothing but mere fragments are remembered. Faith in the religion of their ancestors is failing them, and they are waiting to enter some of the religions around them—"a bamboo or tree."

They have, however, had a strong confidence, for ages, that teachers would be sent among them, to teach the true religion, as will appear from the following fragment.

“ The children and grandchildren had obstinate ears,
 The parents taught but they learned not ;
 The children and grandchildren had crooked ears,
 The parents taught but they attended not ;
 When the teacher arrives and teaches them,
 If they believe not they will be destroyed ;
 When the teacher arrives and teaches you,
 If you believe not, you will be utterly destroyed.”

But sir, I must close this, to me, most intensely interesting subject, for the still more intensely interesting work, of saying to this people, “ Thy God reigneth.”

FRANCIS MASON.

HINDER NOT THE GOSPEL!

By a Lady of Massachusetts.

Are not our attainments in holiness and also our means of benevolence greatly hindered by too much conformity to this world?

It is admitted that under the Jewish dispensation, their rites and ceremonies were performed with pomp and grandeur. When we reflect that visible and sensible means must of necessity have been used to testify of, and bring to the view of the fathers, the glorious person of our Lord Jesus Christ, we feel that no sacrifices could have been too costly, no splendor too great, no miracles too wonderful.

Having acknowledged that too much could not have been done, in introducing a mediator between a holy God and an apostate race, I will now give some reasons why too little show cannot be made with the sin-ruined beauties of our perishing world.

First, the sceptre has departed from Judah, Shiloh has come. His birth, life, death, were volumes of humility. There was not a vain show in all of these.

Secondly, the lives of his apostles, their self-denial, their preaching, their every appeal to the churches, testify to the same truth.

Thirdly, our own consciences (than which nothing speaks louder but the voice from heaven) testify also.

That this world is ruined by sin; that men are every where perishing; that God has given his Son to die for them; that Christian churches are the means through which truth is to be disseminated, and lastly, the soul-stirring thought that men will continue to perish till Christian stewards are found more faithful, are considerations enough to cause us to bring all that we have, and lay at the Master's feet, saying, “ *Lord, what wilt thou have me to do?*”

In the judgment of humility, we need not the aid of argument to prove that the time has come when every vain conformity to the world ought to be expunged from Christian churches, families, and individuals.

M. D. W.

LITERARY NOTICES.

AN INTRODUCTION TO THE STUDY OF HUMAN ANATOMY, by *James Paxton*; with additions, by *Winslow Lewis, Jr.*, M. D. 2 vols. 8vo. Vol. 2d. Boston: Allen & Ticknor. 1834.

THE PRINCIPLES OF PHYSIOLOGY, APPLIED TO THE PRESERVATION OF HEALTH, &c., &c., by *Andrew Combe*, M. D., &c. &c. 12mo. Harper's Family Library. 1834.

We have grouped these books together, because they ought to be found side by side, on the table of every clergyman and public instructor among us. All that might at first strike the reader as obscure, or too technical to be followed in the latter, will have much light thrown upon it by the former, and both together will answer sufficiently well the purpose of a general inquirer, if he has no time to search deeper. If he has, he will find much satisfaction in *Dunglison's Human Physiology*.

Dr. Paxton is already favorably known to the religious public, as the author of notes and illustrations to *Paley's Theology*; and, if we mistake not, he has now a just claim for farther gratitude for making the study of the human frame so simple and easy, that the least learned admirer of God, in his visible creation, may derive much satisfaction in studying this department of Natural Theology.

We cannot help thinking that such knowledge as these books contain, to be of peculiar service to clergymen. Those who are placed in the responsible office of pastors and comforters to the sick, are called upon to do both duties understandingly, and even, sometimes, to give opinions of a remedy; but with the incorrect and vague notions, which are common, of our physical structure, much harm may be done, by our very efforts to do good. If, for example, a worthy neighbor meets with an accidental wound, in the absence of a surgeon, we may feel all the benevolence of the good Samaritan, and if we have no better knowledge of physiology, than he had, and which was common in his time, we may pour into his wounds, oil, wine, or balsam, and thus prolong his sufferings by our ignorance, and our inherited faith in exploded notions of the animal economy. Much mischief, also, may, and, no doubt, often does come, from ill-timed, but well-meaning visits to the sick, which a better understanding of "the harp of thousand strings" would prompt us to defer. The preacher is much interested in the science

of Anatomy and Physiology, as illustrative of many points he has often to inculcate. Not unfrequently, allusions are made in enforcing arguments from the desk to various parts and functions of the system God has given to men, and which derive their whole force from their correctness. The well-informed hearer will readily suspect the cause that is upheld by false supports, or will undervalue other arguments coming from the same mouth with those founded in ignorance. The same is true at the fireside, or other places, where, to reclaim the drunkard or debauchee, an endeavor is made to alarm him, by a picture of the consequences to his body, of his course of conduct. The faithful pastor's hypothesis, however reasonable, if not correct, and the inferences, however alarming, if drawn from such views of his structure and its functions, as he may happen to know are not correct, will not only be lost upon him, but he will actually feel himself the conqueror, if he thus has the advantage.

The original purpose of this notice, however, was merely to recommend these works, as supplying a want which we have long felt to exist in the libraries of general scholars, and particularly clergymen. They are the best of the kind, and far superior, for the above-mentioned purposes, to any previous publications.

Dr. Paxton's Anatomy is, in all respects, a tempting book. The text is plain and concise, and is illustrated on nearly every page, with excellent and clear wood cuts, forming an introduction to the science, that, even those who seek acquaintance with more profound authors, as *Meckel* and *Cloquet*, will do well to avail themselves of. From a cursory examination of the 2d and last volume, which has just appeared, it seems to be better executed than the first, which appeared a year or two since, from the press of *Carter & Hendee*. It is indeed highly creditable to the publishers, Messrs. *Allen & Ticknor*, as a specimen of American typography. We hope, for the honor of this beautiful work, to see a new edition of the 1st volume, with corrections of several wrong references in the cuts, and omission of reference letters, as also the omission which we think there is, of one or two muscles. From the enterprising character of the Publishers, we have no doubt these accidental errors will be removed.

Dr. Combe's Principles of Physiology is a smaller work, and not near so expensive in its character, being without cuts; but it is of such universal, practical, importance to health, that no family library will be complete without it.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

MR. BENNET'S JOURNAL.

RANGOON.

(Continued from page 356.)

Sept. 27. Commenced a school.

29. Walked out to the King's tanks and Kyongs. It being worship-day, on our way home, met hundreds and hundreds of the poor ignorant idolaters, on their way to bow down before a great cone of brick and mortar, where they superstitiously believe are deposited a few of the real hairs of Gaudama. O it is sickening to behold thousands going like the bullock to the slaughter, or a fool to the correction of the stocks.

Spirit of Inquiry.

Sept. 7. Two very good inquirers, from a village near Pegu, called to-day. There is a spirit of inquiry abroad in the land; and, if it were not for fear, would speak out in many instances, where now it is covered, I have no doubt. Our tracts and the Testament are sought after by some in Rangoon, and, we would hope, for good purposes.

8. Lord's day. Two men, from Hen-tha-dah, called to-day, and listened attentively.

11. Called on the Woon-gee, who seemed much pleased with me and my present, which was one of Worcester's Outline Maps, filled up with Burmese names. He seems very much taken up with geography, and has acquired a pretty tolerable idea of it. He has the char-

acter of being more civilized than any other officer in the kingdom.

12. Received letters from Maulmein, that bro. Cutter was soon to join bro. Kincaid at Ava, with a press. I have already expressed my opinion on this measure, and have no reason, as yet, to alter it; but I do hope I shall be disappointed, as regards my fears in this matter. In my walk, this evening, during a shower, called, by invitation, into a Burman verandah; when 20 or 30 soon gathered around, to whom I endeavored to talk in my broken Burmese. They were very anxious for tracts, and I gave away all I had. May the Lord accompany them with his blessing.

Removal of the Priest's Corpse.

13. Burmese worship-day; and, after the nobility and gentry had worshipped at the pagoda, they assembled at the King's tanks and kyongs, where the dead body of the priest from Ava is deposited, (or rather, where he lately died,) when the ceremony of removing his remains to the Nigban kyong, took place. I did not go to see it, but I learned it was somewhat as follows: The great wife of the Woon-gee preceded the corpse, and the Woon-gee followed after; when, after going three times round the kyong, the body was deposited in it. The body was covered with gold, spangled with velvet, and, over it, was carried three white, and two golden umbrellas. In about two months, the body is to be burned, when a great festival takes place.

14. This morning, I took several tracts in my pockets, and went through a street where I have not often before been, when I was asked for books, and was soon fleeced of all I had.

17. Great preparations are making for the annual boat races, which brings down here, from the contiguous country, a multitude of people, and we hear of robberies every night.

18. The Woon-gee and wife walked down in state, to-day, to see the boats, and the skill of the boatmen. *Ko San-lone*, who went up with bro. K., has just returned, ill with a swelling behind his ear. He says bro. K. is studying the *Ca-thay* language, as there are many of these people at Ava. I inquired of him, what he thought of a press at Ava? He said it would be well.

A Semi-Atheistical Inquirer.

A man named Mounge Bau, from Shwa Doung, called to day,—a very respectable man, and a follower of the great Semi-Atheist teacher there. Though he has had several opportunities of becoming acquainted with our system, he does not seem to have availed himself of it, or he appeared ignorant designedly, in order to get the story from me. I told him that the soul of man could not die, and endeavored to tell of the resurrection of the righteous and the wicked, when the immortal soul, which was breathed into man by his Creator, would again reanimate the body, and both live forever, either happy or miserable. He listened very attentively and seriously, and asked several questions, evidently with a wish to the better understanding of the subject, and not for the purpose of disputation. The idea, that though the body shall die, yet *the soul could not die*, seemed to strike him very forcibly. O that the Holy Spirit may enlighten his mind, and make him to love the truth.

As the vessel leaves immediately, I have no time to write on other topics, than those which are contained in this journal.

I am, dear sir, yours, &c.,

C. BENNET.

Rev. Dr. BOLLES.

MOVEMENT AMONG THE KARENS.

The two following letters must move every heart of Christian sensibility.

MR. BENNET TO MR. JUDSON.

Rangoon, Oct. 28, 1833.

Dear brother Judson,

We are in distress, and send to you for relief. For the last several days, our house, and the small house of *Ko Thah-byoo*, ten cubits square, have been thronged. As *Ko Thah-byoo* has not been able to go out as soon as he had contemplated, in consequence of his wife's illness, the Karens are thronging us from *Dalla*, *Ling*, *Man-bee*, *Kya-dan*, and many places I have not heard named,—men, women, and children, and all anxiously inquiring about the religion of Jesus. One *San-kai* has formally requested baptism of me and the church, and several others have of *Ko Thah-a*, and *Byoo*. They are all anxious for schools, and offer to build *zayats* for preaching, or schools, if some one will come and teach them. There are very many who already keep the Lord's day, read our tracts, and endeavor to instruct one another the best they can. They daily read the tracts, and all get together in their families, and sing, and pray to the God who rules in heaven. The heads of families not only do this themselves, but they teach their children. They declare they have left off drinking spirits, and as far as they understand, endeavor to practise, according to the requirements of the Scriptures.

What shall we do? *Ko Thah-byoo* is only one, among a thousand. He cannot preach the gospel, and teach these people to "read in their own language" the precious truths of God's word, at the same time. We want one man, to go to *Bassim*; another to go up to *Prome*, and along the river; another to *Man-bee*, and vicinity, towards old *Pegu*. All these to preach the gospel; and we certainly need as many more for school masters. Can you send us any assistance? If so, do; for Christ and his cause require it. I hope *Ko Thah-byoo* will be able soon to go out, and do something;

but he cannot do all alone. There, surely, is the sound of rain; and, if I might not subject myself to the imputation of *enthusiastic*, I would say, "of much rain." O could we go among these people, as freely and easily as in the provinces, I have no doubt, hundreds would be added to the Lord.

I think the Karens here, superior to those in the provinces, so far as I have seen; and, could they be collected together, and civilized, and Christianized, they would be a lovely nation. When will this happy time arrive? Hasten it, Lord, in thine own good time, for Jesus' sake.

I am yours affectionately,

C. BENNET.

MR. BENNET TO MR. JUDSON.

Rangoon, Nov. 11, 1833.

Dear brother Judson,

I have only a few moments to write, being full of business, and having only a few minutes before the vessel leaves. Suffice it to say, *four* of the Karens were, yesterday, baptized, and are the first fruits of the plentiful Karen harvest, which these ripening fields present to our view. We want *help*, we want *faith*, we want *patience*, and *perseverance*, we want a mind, (to say all in a word,) the same mind which was found in our dear Lord and Saviour Jesus Christ. Pray for us, and for the Karens who are looking up to us for the bread of life, their eyes brightening as they hear of Jesus and the way to heaven. There have but very few, as yet, called on us,—something like fifty or sixty; but they all say, in a few weeks, (when we have gathered in our rice,) we will come with our wives and children, all of whom wish to hear the gospel. Our neighbors, too, will, many of them, come; and some of those who thus say, also add, when we come, we shall *ask for baptism!* Those who have just been here, (and it is only a few hours since a party of twelve left,) we have examined. Some of them appear to be the true disciples of Jesus, while one or two were regular atheists. One man,

especially, says he does not believe there is any *God*, or *heaven*, or *hell*.

We have good reason to believe the work is genuine among the Karens, if opposition is a test; for the devil is sorely disturbed, and mustering his forces. What the issue of the campaign will be, we cannot say; but those who were yesterday baptized, said, if the Woon-gee should issue an order to cut off their heads, then let him cut them off: they believed in Jesus; and if they were killed, they should go where Jesus was, and be happy. I could relate many interesting anecdotes of these simple sons of the jungle, had I time. Suffice it to say, one very respectable man, a Sankai, says he formerly was a great drunkard; but, for the last six months, he has not drunk a drop, not since he first heard of Jesus, from Ko Thah-byoo. He says he believes, and will come, by-and-by, and be baptized. He is said to be a very influential man. They all talk more or less Burmese, and our examinations are in that language, which is far better than to draw it through an interpreter. We have proposed to some of the young men, (who also understand Burmese) to go round to Maulmein, and *learn* KAREN, and return and teach their countrymen! I hope, in a few months, some will go. They would now, if their rice was gathered. I hope they will go; and, if so, what they will *see*, and *hear*, and *learn*, I do hope will do more to keep their countrymen from believing the Burmese, than years of our labor. There were thirty present at worship, yesterday morning; after which, the four Karens were examined, and received; afterwards, Ko Thah-a accompanied them to the King's tanks, and baptized them. About 4 o'clock, P. M. the disciples assembled together, and the Lord's supper was commemorated—twenty-two communicants. We are all as well as usual. Please present our kind regards to our missionary friends in Maulmein, and believe me

Yours affectionately,

C. BENNET.

The following letter contains some information concerning the location of the Karens.

MR. JUDSON TO DR. BOLLES.

Maulmein, Oct. 11, 1833.

Rev. and dear Sir,

The Karen people are scattered all over Burmah and the neighboring Shan provinces. The main body stretches away to the north. The Karens in the Tavoy district are a small, straggling colony, separated by a wide waste from the Karen nation, with whom they have no communication. They have consequently lost, in some measure, their national language, and come to speak a corrupt dialect,—a mixture of Karen and Tavoyan, which, again, is a corrupt dialect of the Burmese. Many of these facts I learned from the two Tavoy students, that I had under my care a few months at Chuinmerah.

It was so ordained that our first Karen convert, Ko Thah-byoo, accompanied bro. Boardman to Tavoy, and was diligent in bringing his countrymen to hear the gospel;—and hence, it has been supposed, that there is some peculiar connection between Tavoy and the Karens. But all of us here well know, that there is none of our stations so remote from the Karen nation,—none, where a missionary must inevitably labor among that people, to so great disadvantage. In the Tavoy district, it is impossible for him to acquire the language properly. He is completely insulated from the great body of the Karen nation; and lastly, he is cut off from almost all intercourse with the handful of Karens in the district, during six months of the year, in consequence of the intervening country being flooded, and there being no river communication.

I do not mean to intimate that the Tavoy station is not a very important one. A glorious work is begun there. A church is founded, which will never become extinct, but will grow and fill the whole region. The Tavoy station must be supported, at all events. Yours faithfully,

A. JUDSON.

MAULMEIN.

JOURNAL OF MR. SIMONS.

(From July to December, 1833.)

July 7. Lord's day. Preached in the morning, and in the evening, publicly examined the children of the Sunday school, in the ten commandments; about 20 present. After the examination, brother Webb delivered a short address to the children, and their parents.

Pleasing Facts.

14. Lord's day. The weather being wet, had a small congregation, in the morning. At 2, P. M. went to a place, where there was much water, and baptized 2 young men—one a European, formerly a Romanist and the other of Portuguese descent. In the evening, bro. Brown preached to an attentive assembly.

Aug. 11. Lord's day. Preached in the morning. At noon, formed a Temperance Society among the children of the Sunday school. In the evening, assisted by bro. Webb in the administration of the Lord's supper.

19. Monday evening. At a church meeting, this evening, the members resolved to raise a subscription of 14 rupees per month, to support a native Burman teacher at Ava, and to take a collection regularly hereafter, at the monthly concert.

Revival of Religion.

Sept. 1. Lord's day. Bro. Brown preached in the morning, and myself in the evening. There was good attendance all day, and the congregation seems more serious. Some are inquiring what they shall do to be saved.

5. Thursday. The female prayer meeting increases in interest. This day 12 new ones have attended, and a few, there is reason to hope, have their hearts open to receive the truth in the love of it.

12. Thursday evening. Inquiry meeting well attended—from 15 to 20 present. Men only came—the

women being obliged to be with their families. Many of the inquirers seem to be very ignorant of the way of salvation, and will require the greatest care, in guiding them to the Lamb of God, who takes away the sin of the world.

Oct. 6. Lord's day. Preached in the morning, and in the evening examined the children on the historical facts of the Bible; after which, addressed the parents and children. Very good attendance.

Baptism of Converts.

13. Lord's day. Bro. Brown preached in the morning. At noon omitted the exercises of the Sunday school, and went to the water, where I baptized 8 persons—6 men and 2 women, 5 of whom were Indo Britons, and 3 Europeans. Two of these, profess to have been brought to see the necessity of a change of heart, by reading the Memoir of Mrs. Judson. One is a young man of the name of Mills, who was formerly in a Sunday school at Bellary, conducted by the Rev. J. Hands, of the London Missionary Society. A man and his wife, having recently established family worship, have been the means of arousing some of their neighbors from their slumbers. A woman living in fornication, while sitting in her own house, listened to the reading of the Bible, in the adjoining house, and became much alarmed. The man with whom she lives, being a Romanist, sent for the priest, who I understand has been trying to quiet her conscience, by imposing on her the task of learning prayers. In vain by such means will they say, "Peace, peace; when there is no peace."

14. Monday morning. Have been just visited by three men, who say they are distressed in mind, in view of their lost condition, as transgressors of the law of God. Conversed with them concerning the great mercy of God towards the truly penitent; and having directed them to look at the Saviour, gave them suitable tracts.

Monitory Case.

30. Wednesday. Requested to visit a sick woman, who had been living in adultery, and now feels remorse of conscience on account of it. Found her with her Bible before her, and apparently a penitent. Spoke to her of the necessity of sincere repentance, and faith in the Lord Jesus Christ. She made fair promises to mend her life, if she should recover from her illness, but seemed not to see the necessity of immediately fleeing from the wrath to come, to Jesus, the only hope of the sinner. This was repeatedly explained and enforced, and promises were made.

Nov. 14. Thursday. Visited the woman again. She seemed likely to recover from her illness in a few days. Could discover few signs of real contrition of heart before God, and thought her former distress arose more from a dread of punishment, on account of her living in adultery, than from any view she had of sin, as committed against a holy, merciful and just God.

29. Friday. Attended the funeral of the woman whom I had visited; and to whom a few days before her death, I urged the necessity of immediately looking to God for mercy, without having the least idea that she was so soon to be numbered with the dead. I had no opportunity of knowing her state of mind, in the last solemn hour. At the grave, I improved the occasion, by an address to the people. I had a larger assembly, than I had ever seen before, and mostly Indo Britons. Some hear the word on such an occasion, to whom there is no way of access at other times. May it not be in vain.

More Baptisms.

Dec. 6. Friday. Baptized a man belonging to the Artillery, who has been one of the most rigid Romanists in the barracks, and who formerly opposed all who came to hear the gospel. Those persons who know him, look upon him as truly a miracle of grace. After his baptism,

he went on his way rejoicing, to his station at Mergui.

8. Lord's day. Bro. Brown preached in the morning. At noon went to the water, and I baptized 4 Europeans, and 3 Indo British females. At the communion season in the evening, was assisted by bro. Brown.

THOMAS SIMONS.

The following letter is rich in information relative to the English church at Maulmein.

MR. SIMONS TO DR. BOLLES.

Maulmein, Jan. 14, 1834.

Rev. and dear Sir,

My journal for the past six months, I have just written off, and it will go with this by the next opportunity. As my engagements have been similar to those mentioned in my last communication, I have omitted several things, which were noticed in that, and only written down the most important facts. These have been somewhat encouraging.

My hours for studying the Burman language, are the same as mentioned before—in the morning from 9 to 12, in the afternoon from 1 to 4.

English Church at Maulmein.

The statistic account, written by the clerk of the church, presents the state of the church, from June 30 to Dec. 31. There have been baptized during this time 18, and 2 received by letter, who were baptized by bro. Mason at Tavoy. Of these, 10 are Europeans, and the rest Indo Britons. They have hitherto adorned their profession, with the exception of two, who have been suspended for drunkenness. All the members seem now to be in a healthy state, and their deportment, so far as I have an opportunity of knowing it, is consistent with the Christian profession. Formerly, cases of discipline were frequent; but now we seldom have any call for it. The besetting sin which occasioned the former discipline, is in a great measure prevented, by the resolution passed by the church, early in the year—that every member should abstain from drinking ardent spirits.

The older Members.

As the older members have enjoyed the advantages of religious instruction for some time, from different members of the mission who have labored among them, the Board will be gratified by having a few particulars, respecting them. It has given me pleasure, to observe the interest taken by them, in the welfare of their neighbors. Some have been the means of leading a few particulars, respecting them. Their places of residence, are scattered in different parts of the cantonment, and they have frequent opportunities of doing good, and I trust, none more important than that of 'letting their light shine, and others seeing their good works, may glorify their Father who is in heaven.' There is also an increasing desire for knowledge. They have a church library, containing about 180 volumes, made up, at different times, by donations from the missionary brethren, and the supplies sent here from our friends in America. The "Calcutta Christian Observer," and the "Christian Watchman," are regularly received, and sent to the members in alphabetical order, by the librarian. Besides these, some who have the ability to purchase a few books, seize every opportunity, eagerly to add to their own private libraries any useful religious book. Whenever the vessels arrive, with supplies from America, there is a general inquiry, "Have you received any books?"

They have been doing something for the heathen, and other benevolent objects. A missionary society has been organized, since the 1st of August. Something similar to this was commenced when bro. Kincaid was here, but from some cause was not continued. A collection is taken at the Monthly Concert, for the heathens, and at the one for Sunday schools, also once a month, for lights, and incidental expenses. The following will give some idea of their readiness to do according to their ability. It is for the year.

Amount of subscription a 14 Rupees per month, paid to bro. Judson, mks. 70,	
Taken at Monthly Concert, &c.	
in hands of Treasurer,	42,10
Taken at Mon. Con. for S. S.	64,
Collection for lights, &c.	100,
Subscrip. for fence round chapel,	55,

makes 331,10

Inquiry Meeting.

The inquiry meeting, has been regularly attended by a few persons ever since its commencement. Some, who were slightly impressed with their lost condition, attended only a few times, and finding that nothing short of giving themselves up wholly to God, imploring his forgiveness through the Saviour, would do, they left off coming. Others, more deeply affected, have continued, and, after giving satisfactory evidence of their interest in the Lord Jesus Christ, have been baptized; and six more, two European soldiers, and four Indo British females, wives of some of the soldiers, are expected to be baptized in Feb. on the day of our next communion. A few others are inquiring after the truth.

When there are no inquirers at this meeting, as all the young converts attend it, I have usually called upon some of them to pray, and have addressed them on subjects, adapted to the timid and inexperienced young Christian. The females do not attend this meeting, but one of a similar kind, at my house, with Mrs. S. at eleven o'clock in the forenoon. At one time, during a little excitement, from 16 to 20 came, mostly Indo Britons. The average attendance is from 6 to 12.

Prayer meetings are held regularly by the members at the chapel, and occasionally at private houses. Family worship, is also observed by those who have families. Singing has been taught them for a few months, by bro. Hancock.

One of the members of promising talents, is looking forward to an opportunity, which he hopes to have of improving his mind, with a view of doing good in some part of his Master's vineyard. By the assistance of his friends, he has obtained a sum

sufficient to buy his discharge. When it is obtained, he contemplates visiting his friends in Ireland, who are Catholics, and, if nothing prevents, to proceed afterwards to the United States.

Sunday School.

By the last accounts, you received a list of the teachers and scholars in the Sunday school. There has been but little variation, in the number of attendants since. The school is opened by the children's reading a chapter, on which a few questions being asked, they sing, and a prayer is made. For half an hour, they are in their respective classes with their teachers. Then being called together, those who can read, stand up alternately and repeat a verse selected by themselves, from the Bible against some sin common to children, or something which it recommends to children. The exercise is closed with a few remarks and singing.

Every Tuesday afternoon, from 2 to 4, they come to my house. The average attendance is from 20 to 30. At this time Mrs. S. teaches them singing, geography, and religion. In inculcating the great truths concerning God and their souls, the Bible, and the child's book on the soul, by Mr. Gallaudet, are used. They can sing several hymns in the Juvenile Lyre adapted to Sunday schools. These they have committed to memory, and at home are accustomed to assemble in little groups, and sing the praises of God, in the hearing of many, who seldom utter the name of God, but in oaths and blasphemy. One principal object of this meeting, is to assist the children in exercising their own powers of mind. To effect this, the Child's Book on the Soul has been very useful. The first volume is familiar to them. They are beginning to understand a little of geography. This is a study, which children in their situation have seldom had an opportunity of learning.

S. S. Quarterly Examinations.

A public examination has been held, every quarter, in the chapel,

in the presence of the parents of the children, and their friends. Questions on the following points, were promptly answered at the last examination. What does the Bible say of pride, anger, liars, stealing, drunkards, adulterers, bad company, cruelty, laziness, obedience to parents, disobedience to parents,—the character of Joseph, Timothy—all persons who go to the good place?—What becomes of the bad people? How can any body be saved? And also on the 1st vol. of the Child's Book on the Soul. Hymns sung by the children were, "How sweet is the day."—"Gently Lord, O gently lead us."—"Suffer little children to come unto me"—and part of "Heber's Missionary Hymn."

Sabbath School Library.

The library has been supplied with the books sent out to the mission, by the American Sabbath School Union. These have been given out to the children, by the Librarian every fortnight. As there is a deficiency of such kind of books in India, there is no doubt but the books have been read by the parents as well as the children. A tract, or one of the Youth's Companion, has been given once a month, to each child, with a request that it should not only be carefully read, but preserved, until there is enough to make a book. Questions are occasionally asked on the contents of the tracts, and sometimes they are requested to bring them, that we may see how many is kept. It is impossible to say, how long little books put together by the children themselves may be retained, and the good they may be the means of doing. First impressions seldom become entirely erased.

Sabbath School Monthly Concert.

At the Monthly Concert for Sunday schools, a few children attend with their parents and teachers. Anecdotes, about good children in Sabbath schools are related. At the close a collection is taken, and the children and teachers give their

money to buy some books. Owing to the prevailing habit of dram drinking, and of course of drunkenness, among the soldiers, the temptation before the children, to drink and become drunkards is great. To meet this, the evils of drunkenness as destructive to soul and body, have frequently been repeated to them. A Temperance Society was mentioned to them; and when it was explained to them, and they were told that children in America did so, and they heard me read a letter, which I received from a little boy there, who said he belonged to a temperance society, they all immediately said they too would leave off taking ardent spirits, when their parents and friends offered it to them. Every Sunday this is tested by their standing up, and with the sign of holding up the right hand, show that they have not tasted any spirits. When they have been tempted by any of the tiplers, they are encouraged to mention it, and to say how they escaped the poison. Most of them know how drunkards are made. A little boy, of himself, in the last examination, stammered out something like the following, "Drunkard, Sir, drink first a little, and then he wants to drink a little more, and then he takes his dram—then drinks a bottle, and gets drunk, Sir."

Department of the Children.

Much might be said of the encouraging department of the children. The instruction they have received, I trust is not in vain. Their knowledge of the word, it is hoped, will be a shield to them in the hour of temptation. They have frequently been told, that it is not enough to know the word of God, but they must do what the word tells them, "Give their hearts to God, while children." A few of them have shown some signs of seriousness, and say they feel themselves sinners, and are praying to God to forgive them, and give them a new heart—a heart to love the Lord Jesus Christ. These, to the number of 5, I have encouraged to come to me, for half

an hour every Saturday evening, to talk about their souls. Whether any of them will in time give evidence of piety, must be answered hereafter.

Bible Class.

The Bible class is composed of persons, who have but recently joined the church, and others who are disposed to be serious. The average number is from 8 to 10. Such an exercise was much needed. Some who attend, scarcely ever looked into the Bible before their conversion, and some have only just learned to read it.

Tracts.

The former method of giving away tracts promiscuously, was given up, after a few month's trial. Though some were read and did good, yet there is reason to believe many were not valued, but torn up as waste paper. Now as the supply is short, none are given but to those who ask for them, and are likely to read them when given. Many of the members have them arranged according to the subjects, and stitched together, and in this form lend them to inquirers. In this way, they not only find them convenient to hand to the neighbors, but make much use of them, themselves. With some they make up with the Bible their only stock of religious books, and I can assure you they are highly valued. I have already mentioned the plan of giving a tract monthly, to each child in the Sunday school. These have been always selected to benefit the parents as well as the children. They have also supplied the deficiency of suitable reward books, much to the satisfaction of the children. This has been seen in their smiling countenances, when having a tract to take home, with a pretty picture on it.

In the recent instances of conversion tracts have been useful. About 8 have dated their first serious impressions from reading, and hearing read such tracts as the following. "The sinner directed to the Saviour," with the "Specimen of Welch

Preaching" by Christmas Evans, "On the depravity of man by sin, and his recovery by the death of Christ"—"Heaven lost"—"Unscriptural Marriage."

Besides English tracts, I have given away at different times, during the year, about 550 Burman, and 250 Taling tracts.

Bibles.

Before the English Bibles arrived from the American Bible Society, persons had often asked me, if I could tell them where they could get a Bible, and it grieved me to reply that I knew not where one could be purchased. Since they arrived, their wants have been supplied. I have sold 7 and given 6 away—18 have been sent to Tavoy, and some have been given away at the mission press. That it might be generally known where Bibles could be had, I have had a notice at my gate-way for some months, viz. "English Bibles sold here, at 3 rupees, and under." "Tracts from the London and American Societies to be had here, gratis." I have also one in Burman, which begins thus—"The Lord Jesus Christ's books;" then follows a list of the tracts printed, and an invitation to passers by, to call in and ask, and they shall receive. These have stopped many to read, and have brought me in a few customers. When any of the Burman or Talings call, my teacher who is a Christian, gives them instruction. Several have called, and disputed with him, but have shown very little desire to inquire after the truth.

Yours in the Gospel,
THOMAS SIMONS.

To Rev. Dr. BOLLES,

MR. BROWN TO DR. BOLLES.

Maulmein, Nov. 21, 1833.

Rev. and dear Sir,

In my last letter to you, dated Oct. 25, I informed you of my expectation of going to Rangoon, to supply the place of bro. Bennet. I

have since received a line from him, stating that he has not concluded to go to Tavoy. Of course, we shall remain here, for the present, where we have every advantage for acquiring the language.

I have been out two or three times recently, with bro. Simons and Hancock, to distribute tracts in several villages, a little up the river. The people are mostly Talings, (pronounced with the accent on the last syllable, and the *i long*) which is an unfavorable circumstance, we having only one Taling tract. We have found the men in these villages divided into three nearly equal portions; one portion that will take tracts, another that do not want them, and a third who cannot read. In such slavish subjection are they to their petty chiefs, that many of them dare not receive a tract, till they have ascertained whether the head man of the village has taken. But what is not a little singular, those who do take, as soon as they have read a little, will pronounce those very tracts which denounce at the outset, all their old systems of religion, "good, very good," when, at the same time, there is no reason to think they are any the less firmly attached to their systems of idolatry, than they were before. I suppose that this apparent assent to the doctrines contained in the tracts, arises from the universal habit of deception and flattery with which they are accustomed to speak to those whom they regard as their superiors.

Going out thus unable to converse much with the people, or explain to them our object, I have become convinced of the necessity that those who distribute tracts should be able also to preach and converse. Tracts will do much to prepare the people for preaching, and, in many instances, (especially in Burmah Proper,) we have reason to believe they have been instrumental of conversion, but they cannot be expected to accomplish the work of evangelizing the heathen alone. A few tracts, scattered here and there, will awaken attention; but their testimony on

the conscience of an individual is soon drowned by the overwhelming voice of priests and neighbors. Even a hint that the white foreigners are devising some mischief, is generally sufficient. But let the priest exclaim, that the book is "derogatory to the honor of Lord Gaudama," and the people look upon it as a book of blasphemy. A preacher can meet their objections and arguments, and, by refuting the falsehoods, that are circulating, can gain the confidence of the people. We are evidently in great need of *missionaries*, to go in where tracts have prepared the way, and to follow them up with faithful and constant preaching.

Pray for us all, that while we are shut out from the safeguards and Christian influence of our native land, we may be kept from falling into error.

Yours affectionately,

NATHAN BROWN.

LETTER FROM MRS. SIMONS.

We have been favored with the following letter for publication. It gives a vivid picture of the fascinating power of Idolatry.

Maulmein, Oct. 10, 1833.

My dear brother,

It is with pleasure that I communicate to you, from this land of darkness, and shall be happy, if I may give you any important information respecting the heathen, and the prospect of doing good among them.

The great obstacle which prevents the rapid spread of the gospel in those places where it is taught, seems to me to be their perverse and unconquerable habits of idolatry. Paganism seems to have wound a spell about them, which it is exceedingly difficult to break. It would seem to us, that it might be very easy to persuade men to break off serving a senseless block. But, let me inform you, that the images of the Pagans are the most dignified objects of art they have among them. Once in a month, all classes of Burmans in Maulmein, leave their low miserable

huts, and go to worship at the great pagoda. This is decorated to their tastes magnificently. Besides their first great illustrious image of Gaudama, which is thirty or forty feet in length, they have around him forty or fifty more, some ten, some twenty feet high. These images have, to the eye of a spectator, a most imposing appearance. The first time I saw them, a strange kind of feeling came upon me, as of a trance; and, for some minutes, I could scarcely recognize my identity. I believe it to be so in a manner with them; for, as soon as they come within the pale of the temple, they seem to be in a kind of dreaming ecstasy, especially if the priest is present; and then they fall down on their knees in the profoundest self-absorption, and thus remain for some minutes. I could but imagine, that some evil genius was in their midst, casting around them the spell of insanity, so different they seemed to be from persons in their sober senses; and, especially, when we take into consideration the fact that their hopes of annihilation, which they deem the greatest possible good, depend on their devotions to the worship of Gaudama. We may suppose that when this fatal enchantment shall come into disrepute, that the gospel will soon spread in any part of this land. But, we have still to lament that though the harvest is plenteous, yet the laborers are few. O my brother, do you ever hesitate concerning your duty to the heathen? I think, had you seen what I have, you would not allow any thing, but absolute want of a due preparation, to detain you a moment from the field. When we look upon our beloved homes, and all that binds us to them, our associates, whose kindred spirits, and affectionate kindnesses, have made them, to us, perhaps, more dear than fathers or mothers, we sigh and weep at the thought of parting. But, when we arrive at our station in a heathen country, although, when we think of home, with all its endearing associations, it may still melt the soul for a moment; yet there are considera-

tions at hand, that will ever operate efficiently to subdue, or rather, to absorb the rising emotion, and make us feel that we would rather be here, than elsewhere, even though all our path should be strewed with thorns.

C. J. SIMONS.

Liberality to the Burman Mission.

LETTER FROM MR. NESBIT TO MR. JUDSON.

Darwar, (India,) Oct. 21, 1833.

My dear Mr. Judson,

I was much disappointed to find your last address contained no letter, nor late report of your proceedings. I have read the "Cry from Burmah," and do myself the pleasure to answer it, by an order for one thousand Madras rupees, which, may it please God to accompany with his blessing.

Yours affectionately,

J. NESBIT.

Indian Stations.

VALLEY TOWNS.

LETTER FROM REV. E. JONES.

Valley Towns, July 29, 1834.

My dear and honored brother,

A few days ago, I returned from a visit to bro. Bushyhead's vicinity, in the District of Amohee. I preached there several times, and visited a number of the brethren, at their houses. I was gratified to find, among them, a teachable spirit, and much attention to the word of truth. I trust the Lord will make them an abundant blessing to their benighted neighbors.

Bro. B. returned with me, to the mountains, with a view to visit our principal preaching places; but he was taken sick, which, in some degree frustrated our design. We had meetings at Galaneeeye on Saturday and Sunday last. A large congregation of Indians attended. Many could not get into the house, but listened outside. One man was received as a candidate for baptism.

I expect he will be baptized next Sabbath at Oodeluhee.

Yesterday, Tuesday, July 28th, we visited Long Town, (bro. B. in feeble health.) The congregation was serious and attentive, though our exercises were somewhat interrupted by a heavy fall of rain. Two full Cherokee men gave us an interesting relation of a work of grace on their minds, and were baptized in the presence of a large and serious company of their people.

I intended writing more at large, and in answer to your kind letters; but I shall have to defer it a few days longer, as I wish to improve brother Bushyhead's stay, to visit as many of the members as possible.

Yours most affectionately,

EVAN JONES.

The following letter, just received, shows that the work of grace at this station is advancing in a pleasing manner. Will not Christians pray more for our Indian Stations?

Valley Towns, Aug. 7, 1834.

Rev. and dear Sir,

A few days ago, I had the pleasure to mention to our highly esteemed Treasurer, the addition of two full Cherokee men, to the professed disciples of Jesus. I have now the happiness to add, that on Sabbath last, at Oodeluhee, I baptized three more; one man, an aged female, (I should think about seventy,) and an interesting little girl, not more than ten or eleven. It is quite pleasing to find the younger members of professing families, following the footsteps of their parents, in the ways of the Lord. The meeting was numerously attended, and the word preached appeared to affect a great portion of the audience.

Among the hearers, was a man from a distance of about forty miles, who, for himself and some of his neighbors, was very anxious that we should come, and tell them the way of salvation, through a dying Saviour. All our available force in the way of preaching was so fully occupied, with existing engagements, that it was impracticable to make an early

appointment to visit them. However, two or three of the members, of ardent piety, concluded to pay them a visit, to converse and sing and pray with them.

A message came also from another place, still more distant, where the people desire to hear the gospel, and to hear it from the Baptists; for which denomination, they have by some means, formed a predilection.

The native brethren have come to the conclusion that a four days' meeting, this fall, will, under the Divine blessing, promote the cause in which their affections are enlisted. It is to commence on the 25th of September. We earnestly solicit the prayers of our Christian friends, that copious showers of Divine influences may be afforded, to cheer and bless our intended efforts.

Your obedient servant in the Gospel,

EVAN JONES.

Domestic.

This letter was mislaid, or it would have appeared earlier.

LETTER FROM REV. J. M. PECK.

Rock Spring, Illinois, June 13, 1834.

Enclosed is an order for *twenty-five dollars*, collected after an address in *Jacksonville, (Mo.) Lords-day, May 4th, for Tracts and Bibles for the Burman Mission*. The meeting was held in the Court House, and though it was quite rainy, the meeting was large, of all denominations, who appeared quite interested.

I have also received from a young lady, member of the Baptist church in Carrollton, two strands of gold beads, which I will either send or dispose of, the first opportunity.

In Alton the Baptists and Presbyterians hold their monthly concert together, and I made a Burman speech on Lord's day last, February, and proposed the people should make up a collection for the *Burman Mission* at a future time. In both towns they collected between *sixty and seventy dollars*, which was sent to the American Bible Society, to aid in printing the Bible in Burmah.

I spoke on this subject the 4th Monday in May, at Jackson, Mo. 120 miles south of St. Louis, at a missionary and protracted meeting. Present twelve preachers. Some fell to weeping, and then volunteered to enter upon mission work, by getting up Sabbath schools.

The cause of Missions is evidently gaining ground. The doings at the Cincinnati meetings are operating with tremendous power throughout the West.

I remain, as ever, your's, in Christian bonds,

JOHN M. PECK.

Account of Moneys, from August 15 to September 15, 1834.

From Messrs. H. Grew and S. Terry, exrs. on estate of Mrs. Mary Grew, "not to be funded, but applied for the Annual Expenditures payable one year after my decease," but by the liberality of the Executors, is now paid without the delay of "one year."	500
Mrs. Eliza Jameson, Newton Upper Falls, her 4th annual payment for support of a Burman child, named Ann Mary Bartlett,	30,00
Archelaus Thomas, Treas. of Virginia Bap. Mis. Soc., collected at Con. Prayer Meeting, at a Camp Meeting on the Northern Neck of Va., for Burman Bible,	60,10
Mrs. Betsy Fleet, K. & Q. Co. Va., for Bur. Miss., all by hand of Rev. J. B. Taylor,	5,25—65,35
Avails of Jewelry, from Mrs. Robinson and Mrs. Smith, of Guilford, Vt., by Rev. B. Willard,	,85
E. W., of Worcester, Mass., to be expended in furnishing Bibles and tracts in China, and among the Karens in Burmah,	75,00
C. Entzinger, Esq., annual donation for printing the Bible in the Bur. language, by hand of A. C. Smith, Treas. of Gen. Com. of Charleston, S. C. Bap. Association,	50,00
Sharon, Mass., Female Bur. Miss. Society,	8,
Col. at Mon. Con. in Bap. Ch. in Sharon, by Rev. Mr. Driver,	8,20—16,20
Worcester Bap. Asso. Rev. Otis Converse, Treas.,	138,
Rev. Mr. Grow, 1,00—Rev. Mr. Bigelow, 1,00,	2,
Mrs. E. Briggs, Chickapee Village, Springfield, Mass.,	11,
Proceeds of beads from widow of late Rev. Mr. Barrett, by L. Farwell, Esq.,	4,06—155,06
Bap. Ch. & Soc., Eastport, col. at Mon. Con., by L. F. Wheeler, Esq.	15,00
Oxford, Me. For. Miss. Soc., Dea. Thomas Merrill, Treas., by hand of Otis Hayford, Esq.,	43,37
Bap. Ch. Spruce St. Philadelphia, the col. taken on Mr. Wade's visit, for Burman Mission, by Mr. Silas W. Sexton,	40,00
Rev. Thomas Winter, of North East Dutchess Co., N. Y., the following, for Bur. Miss.:—E. Hopkins 1,00—D. Sheldon 1,00—T. Winter 1,00—J. Boothe 2,00—M. Hartwell 1,50—C. Huestead 1,00—M. Lawrence 1,00—A. Aldrich ,50—S. Russell ,50—P. Clark 1,00—some others, 1,50,	12,00
Capt. W. Stanwood of Brunswick, Me., for Bible in Burmah, by hand of Mr. Burbank,	10,00
Mrs. Leonard, S. Bridgewater, for Bur. Miss., by Rev. Mr. Medbury, The items of the following entry, are from Messrs. Bennet & Bright, Utica, viz: S. Allen, ,25—Mrs. Anderson, Moore's N. Y. 1,50—friend to the cause, Pittsford, N. Y., 3,00, for Bur. Miss.	4,75
Cortland For. Miss. Soc. by Rev. D. B. Purinton, Treas.,	200,00
Plattsburg Female Missionary Society,	50,
Baptist Church, Pery, by Mr. W. J. Chapin,	24,
Franklin Eap. Asso., by Dea. Jackson, Treas.,	46,18—275,43
	H. LINCOLN, Treas.

TO CORRESPONDENTS.

The article on "Providence" is received, and is under consideration.

Several Literary Notices are necessarily postponed to our next number.

N. B. In the notice of the Rev. Mr. Halping's Ordination in our last number, an error of the press occurred, which is liable to lead to a serious mistake. Instead of his baptism having taken place on the *succeeding* day, it should be the *preceding* day.

Obituary.

MRS. CLARISSA LONG.

Died at Shelburn, March 30th, Mrs. Clarissa Long, widow of Mr. Aaron Long, aged 58 years. Of her it can be truly said, that she was a faithful follower of Jesus. By her death, the church is deprived of one of its most active members, and brightest ornaments. Her's was a benevolent sympathizing soul:—she deeply felt for the woes of others, and the suffering realized assistance from her bounty. She also felt it her duty and privilege to give up her gold ornaments, and silver spoons, that she might do something for the perishing heathen. On her death-bed, she willed between 4 and 500 dollars for benevolent purposes.

Mrs. Long was born October 9th, 1776. A few extracts from her writings, it is thought will not be uninteresting. With regard to her youthful feelings, she writes, "My mind was very early impressed with the importance of a preparation for death. I used to reflect much upon the uncertainty of life, and wondered how I could live so negligent of the duties, which I thought incumbent upon me. I felt that my heart was bitterly opposed to the government of God, and sometimes even wished that there was no God; still I thought I desired a new heart and a right spirit. I sought for conviction. I imagined if I could feel that distress which I saw others feel, there would be hope in my case. Sometimes I greatly feared that my day of grace was passed; if so, I thought I might as well associate with my gay companions, and mingle in the vanities and follies of the world—but then my soul, my precious soul! could I barter it for the trifling things of time:—I could not deliberately and decisively say, yes. Thus I continued striving to recommend myself to the favor of God, while, at the same time, I was contending with the ways of the Almighty. The passage in Rom. ix. 16. 'So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy,' was a most heart-rending sentence to me. I could not endure the thought that all I had done would be accounted nothing. I was about 16 years old, when I seemed to have a view of the exceeding vileness of my heart. I well remember the evening when I felt determined not to leave the throne of grace, but to plead for mercy till I obtained it. While I was begging of God to have mercy upon me, a ruined sinner, my mind turned upon the justice, the mercy, and perfect holiness of God: I felt to love him for what he was in himself. The next morning, as soon as I awoke, my thoughts were fixed on Jesus: there was something so beautiful and excellent in the character of God, that I wanted to spend my time in praising and adoring him. It was very painful to hear conversation that had a tendency to take my mind from such sweet contemplations. The plan of Redemption appeared wonderful to me. I thought that nothing short of infinite wisdom could have devised such a glorious way of salvation. I felt to adopt these words, 'Not unto me, but unto thy name be all the glory,' I often repeated the following verse, for it expressed the feelings of my heart:—

"O that the Lord would guide my ways
To keep his statutes still:
O that my God would grant me grace
To know and do his will."

Often when I said these lines, the ordinance of baptism would come up before me, as a duty; this appeared a great cross, but still I felt a desire to obey my Lord in all his commandments. I concluded, however, that I would delay a short time, and see if I lived in a manner that would become a professor of religion—by so doing, I wandered into by and forbidden paths; I lost much happiness that I might have enjoyed, had I been obedient. The breathings of my soul were, 'Oh that it was with me now, as in days and months past.' I remember well the time, when I was soliciting the throne of grace for help in this trying hour, these words came into my mind, 'Prove me, and see if I will not open the windows of heaven, and pour you out a blessing.' Immediately I exclaimed, I will go—I will obey. In a short time a door was opened in providence for me to go; I gladly embraced the opportunity, and followed my Saviour in the ordinance of baptism. I felt to say,—

"Had I a thousand lives to give,
A thousand lives should all be thine."

"Oct. 9, 1832. I feel to rejoice that those around me are beginning to take a lively interest in the cause of missions, a cause in which I have felt deeply interested, and till lately thought myself alone. How cheering to converse with those who have the same feelings and desires, and who wish to co-operate to promote the cause of Christ. I feel that my property is not my own; that I am a steward of God's bounty: and I am willing to contribute of my substance to send the Gospel to the destitute.

She said to a friend on her dying bed, "that although she did not have exalted joys, she had a 'peace of mind which the world could not give or take away. Christ was her hope, her all.'" Her end was peace.



1840

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